



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of
maamarim
given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Vaeschanan 5762

In this week's *Parsha*, Moshe Rabeinu emphasizes the unique revelation that *Am Yisrael* experienced at *Har Sinai*.

לא את אבותינו כרת ה' את הברית הזאת כי אתנו אנחנו אלה פה היזם כלנו חיים.
פנים בפנים דבר ה' עמכם בהר מתוך האש. (דברים ה:ג-ד).

“Hashem did not forge this *bris* with your forefathers, but rather with us, we who are those standing here today, all of us alive. Hashem spoke with you face to face at the mountain from within the fire.”

In these *pesukim*, Moshe Rabeinu warns all future generations of *Bnei Yisrael* to never say that the *bris* was only made with those who physically stood at *Har Sinai*. Since all of our *neshamos* were present at *Matan Torah*, the covenant was accepted by all Jews till the end of time.

Moshe Rabeinu goes on to declare that the *bris* was forged by Hashem speaking to all of *Am Yisrael* face to face. In *Maseches Sofrim* (ט"ז:ג) Rav Chanina Bar Papa explains that פנים בפנים means "פנים שוחקות לתלמוד" - a joyous face for learning. In other words, a *talmid* and the entire endeavor of learning Torah, can only succeed if the Torah is transmitted with a joyous, glowing face. This is only way to ensure that the Torah will be passed on from the hearts of one generation to the hearts of the generation that follows.

The *Gemara* provides the example of Rabba who taught Torah in this way in his generation.



[1]

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“Before Rabba began to teach his *talmidim* he would say something humorous and the *talmidim* would laugh.”

If Rabba, an *Amora*, felt it necessary to infuse learning with joy, how much more should we, in our impoverished, orphaned generation, follow in his footsteps. We must take great care that when a *talmid* looks at his teacher he will see only a face that radiates joy and care. There are no exceptions to this precondition for the successful transmission of Torah, as Chazal state לא הקפדן מלמד - One who is irritable cannot teach! (פרקי אבות א:י"ד)

In *Maseches Kalla Rabasi* (ד:ל"א) we find an even greater *chidush*. Commenting on the statement לא הבישן למד ולא הקפדן מלמד Chazal ask - לא צריכה, דאפילו במילי דרך ארץ, - isn't this obvious? They respond, Rather, it was necessary to teach us that this principle also applies to *derech eretz* - day to day interactions.

The *Kalla Rabasi* continues;

Abba Eliyahu *zachur latov* (Eliyahu Hanavi) said, ‘It is constantly true that the Torah can only be elucidated by someone who isn’t a *kapdan*, - (irritable). And even I do not reveal myself to someone unless he is not a *kapdan*.

From the *Kalla Rabasi* we learn that even in day-to-day interactions, when we address someone, we must speak gently and with פנים שוחקות - a joyful glowing countenance. This is truly a monumental *chidush* that obligates each and every one of us to work on this *mida* until it becomes second nature.

When we learn the *perakim* of Eliyahu Hanavi in *Nach*, we see that he initially spoke to *Bnei Yisrael* with *hakpada*. Later, Hakadosh Baruch Hu told him to desist from this approach.

This is described in *Pirkei D’Rabi Elazar* (כ"ח):



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Hakadosh Baruch Hu revealed himself to Eliyahu and said “What are you doing here Eliyahu?” Eliyahu responded,

וַיֹּאמֶר קָנָא קָנֵאתִי לָהּ אֱלֹקֵי צְבָאוֹת כִּי עָזְבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל

And he said, I have been extremely zealous on behalf of *אלוקי צבאות* , for Bnei Yisrael have abandoned your *bris*.

“Hakadosh Baruch Hu told him, ‘By your life, they will not make a *bris milah* until you see it with your own eyes.’ From here, the *Chachamim* made a *takana* to prepare a special chair for the *malach ha’bris*, for Eliyahu z”l is called *malach ha’bris* in the *pasuk* (מלאכי ג:א) ”
”וּמִלֵּאָהּ הַבְּרִית אֲשֶׁר אַתֶּם חֹפְצִים

The *Zohar Hakadosh* (ח"א צג.) adds:

“The mouth that testified that Yisrael abandoned (the *bris*) will testify that they do uphold this *bris*.”

I repeatedly emphasize that each person must realize that he teaches and transmits the Torah to those around him. Seeing that his face radiates light and joy will leave a deep impression in their hearts. Each father and mother must commit themselves to displaying a “face of *simcha*” under all circumstances, even if the expression is only external.

The positive influence of a person’s glowing, joyous face on those around him is immeasurable. If we behave in this way, we will be looked upon from *shamayim* with a smiling countenance, בבוא לציון גואל בב"א.



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